

# Ideological Reforms Carried Out in the New Uzbekistan and their Impact on the Moral Development of Society

---

**Kuyliyev Tulkin**<sup>1</sup>

<sup>1</sup> Associate Professor, candidate of philosophy, Tashkent state agrarian university, Republic of Uzbekistan

**Kenjayeva Dilrabo Rominovna**<sup>2</sup>

<sup>2</sup> Associate Professor, PhD of Philosophical Sciences, Tashkent state agrarian university

---

## **Abstract:**

This article examines the transformation of ideas and ideologies in modernizing Uzbekistan, its influence on the spirituality of other peoples and nations, the consciousness of members of society, the fight against spiritual threats, as well as their various aspects. Also in the article, the author paid special attention to the study of the topic related to raising the state policy of educating a physically mature and intellectually mature young generation in our country to a new level from the point of view of ideological education and its influence on the spiritual development of society, as a direct special object of research, and on this basis to develop conclusions and proposals necessary for practice.

**Keywords:** Renewal of Uzbekistan, society, idea, ideology, ideological education, spiritual threats, young generation, national spirituality, politics, ethics, education, globalization, national values, universal values, development, prospect.

**Introduction.** The relevance of studying ideological issues today is primarily marked by the crisis of values experienced by the modern global community. The deepening process of globalization has led to an increasing positive and negative impact of various ideologies on national and universal values, expanding the scope of global political processes. This, in turn, is highlighting the need for national states to systematically improve their technologies for ensuring spiritual security within

society, which is essential for maintaining stability. In the current era, ensuring national and spiritual security has become a crucial task.

In his address to the Supreme Assembly of the Republic of Uzbekistan, President Sh. Mirziyoyev emphasized that “we must develop a national idea, which will be a source of strength for the implementation of the enormous tasks ahead. Specifically, we must understand our national identity, study the ancient and rich history of our homeland, strengthen scientific research in this field, and provide comprehensive support to the activities of humanitarian scholars”[1].

**Literary Analysis and Methodology.** The works of the President of the Republic of Uzbekistan, Sh. Mirziyoyev, particularly the Strategy for the Further Development of the Republic of Uzbekistan developed under the initiative of the head of state, the Strategy for the Development of New Uzbekistan, and his ideas on conducting large-scale reforms serve as the scientific and methodological foundation for this research. In addition, legal documents related to the field, presidential decrees, resolutions, and other normative legal documents form the methodological base of the study.

Ideological issues have become the subject of research for many prominent foreign scholars. In the Middle Ages, Western scholars developed political views on threats to the state and public life. Specifically, in the works of M. Weber, E. Kant, Russian scholars N. Berdyaev, and V. Fedotov, the need to prevent ideological threats and enhance the political culture of citizens in this complex process was substantiated.

In recent years, scholars from our country have been focusing not only on revealing the essence of the transformation of ideas and ideologies but also on broader exploration of various aspects of national ideology and ideology, strengthening the ideological immunity of youth, and considering their needs and interests in the process of ideological education. In this context, the scientific works of scholars such as K. Nazarov, N. Joraev, M. Qurunov, I. Ergashev, S. Otamurodov, S. Mamashokirov, A. Ochildiev, B.T. Toichiev, U.M. Abilov, M.M. Gafarly, A. Ch. Kasayev, M. Qirgizboyev, M. Kakhkharova are of great importance in achieving the goals set for our research[2].

**Results.** The national independence ideology has served to unite our people around the goal of a "free and prosperous homeland, a life of freedom and abundance" over the past years. During this period, our people have restored their rich past, culture, and spiritual values. In this process, the national ideology has acted as a conceptual source for enriching the historical thinking of our people. The core ideas of our national culture, such as Peace in the Homeland, Development of the Fatherland, Prosperity of the People, the Ideal Person, Social Cooperation, Interethnic Harmony, and Interfaith Tolerance, have been deeply embedded in the collective consciousness of our society. At the same time, we can assert that our national independence ideology fully fulfilled its role in combating ideologies aimed at restoring the former Soviet Union.

The methodological principle expressed by the President of the Republic of Uzbekistan, Sh. Mirziyoyev, in the statement, “Our spiritual direction should always be ten steps ahead of our economic direction. Only then will the grand plans and programs we are currently implementing come to fruition”[3], substantiates the role, place, and significance of spirituality, national ideology, and national culture in Uzbekistan's strategic and practical tasks.

Ideological and propaganda work is primarily a complex social information-communication process. Therefore, based on the objectives and tasks of our research, we begin by clarifying the issues of propaganda management. In the developed countries of the world, propaganda is understood precisely from this perspective, where social communication management plays a significant role.

**Discussion.** Spiritual and educational work imposes strict requirements on management personnel, shaping their business qualities and identifying the issues that need to be addressed in production. By summarizing foreign experiences in the promotion of national ideology, it can be stated that ideologies and beliefs are primarily based on:

Material well-being;

Offering unlimited freedoms to people;

Ensuring the dominance of religious values in society;

Defining national belonging and state concepts.

Many countries in Western Europe operate their ideological mechanisms based on the idea of “providing unlimited freedoms to people.” Under these mechanisms, citizens are convinced that supporting the state is the main guarantee of ensuring their rights and freedoms. For example, in France, the process of embedding national ideology into citizens' minds is carried out using universally recognized principles. International legal norms are aligned with national goals, resulting in a unified influence on all citizens.

It should also be mentioned that the strengthening of the idea "everything is for the people and their interests" is leading to the formation of a misleading belief among some people that the state should maximize the fulfillment of citizens' unlimited freedoms. This has led to the support of anti-humanistic desires by some citizens. For instance, issues such as same-sex marriage, hedonism, and sadomasochism are being evaluated as a natural right and need of individuals, even though they contradict human ethics. Currently, young people who are outside the spiritual-educational and national upbringing framework are referred to as the "Lost Generation".

Ideologies that harmonize religious and national foundations to unite the population can be seen in the ideological policies of countries like Israel, Iran, Saudi Arabia, India, Myanmar, and partially Japan and China. In these nations, the state serves as a patron of religion or nationality, and the state leader acts as a religious or national guide. Citizens are united around their religious or national leader.

In developed countries, the alignment of state goals with national goals, the formation of a unified concept of "one region – one people," and the ideological unification of concepts such as homeland and state, people and nation, are crucial for the unity of the population around common objectives.

A person cannot live without beliefs, ideologies, or critical thinking. The formation of a person's belief system is fundamentally linked to social factors. The growing attention to this issue is due to the fact that the development of ideological immunity in individuals is heavily influenced by virtuous beliefs and faith. If we can form a healthy belief system and a high worldview in our youth from childhood, they will develop into individuals with rich spiritual lives, independent thinking, and noble character. In this sense, a person's beliefs are the foundation of their stable and profound thinking, imagination, knowledge, ideological worldview, and national ideologies.

One of the essential directions of personal upbringing is ideological education. This is the process of intentionally shaping an individual's views about life, including philosophical, political, legal, religious, aesthetic, moral, artistic, and professional perspectives. Every educational process is, in essence, an ideological one. Whether it occurs in a family, kindergarten, neighborhood, school, college, or university, the purpose is to expand the worldview of students and listeners, enrich their minds with scientifically-based knowledge, and cultivate qualities necessary for society's progress.

This process serves to broaden the understanding of the world, the development laws of the universe, human relationships, moral principles, and the concept of beauty. This, in turn, forms the

foundation of ideological education. Therefore, an individual, a group, a nation, or a society cannot exist without ideology.

It is crucial to understand why it is wrong for one society or social group (for instance, a political party or social movement) to impose its ideology onto another group. Ideology is the product of a group's beliefs, needs, desires, dreams, and interests. It represents the worldview of the group based on its members' unique perspectives, which may not necessarily reflect the interests of others. Thus, imposing an ideology based on the interests of one group onto another cannot succeed.

Each society has its own laws of development, and its members shape their ideologies based on their fundamental goals and interests.

The purpose of any ideological education is to ensure the educational level of every member of society and, through them, of every social class and group. Ultimately, this will ensure that advanced ideas are consciously assimilated by every citizen, transforming into their way of thinking and cognitive process. In this sense, national ideology should reflect the best ideas and thoughts that express our ancient national values and the present and future interests of our people. This is one of the main features of ideological education. Ideological educational work primarily manifests itself in high belief, responsibility towards the homeland and people, patriotism, and selflessness.

Uzbekistan's independent development strategy, the great goals of the Uzbek people in establishing a strong state, are among the priorities in instilling national ideology in the hearts and minds of young people. This process requires involving all spheres of public life, utilizing effective methods and tools of education, propaganda, and persuasion.

The traditions, rituals, and holidays that have been shaped over centuries in our country serve as significant factors in instilling the core ideas of national ideology. For instance, holidays such as Independence Day, Navruz, Teacher's Day, Eid, and Memorial Day are being wisely used to add contemporary content to society's life.

A significant portion of these traditions and customs is implemented within families, where parents' involvement is crucial. Every family tradition plays an important role in ideological education. For example, tolerance, humanism, and the principles of kindness are vital in raising compassionate, high-belief, and broad-minded individuals. In Uzbek families, the sacred tradition of hospitality and special customs related to the upbringing of boys and girls serve to shape a healthy ideological environment.

In this context, parents are increasingly recognizing the importance of preschool education and its impact on the further development of their children. Efforts are being made to ensure a consistent integration of the family, educational institutions, and the community in the educational process. Thus, the family-education-community concept is being developed and a unique system of ideological education has been established.

Following independence, the unique model of self-governance, represented by the mahalla (neighborhood), which is rooted in the ancient values, traditions, and customs of our people, plays a critical role in promoting ideological and educational tasks. The guidance of elders, the personal example of adults, and the collective unity of the community help instill noble ideas in the consciousness of people. The mahalla is, above all, a healthy social environment where the public opinion has a strong influence on behavior and relationships, and moral and justice standards guide the conduct of community members.

**Conclusion.** In conclusion, the necessity for ideological unity in Uzbek society at the new stage of development can be identified in the context of the current global changes. The shifts in the geopolitical landscape, the intensification of confrontations between civilizations, and the expansion of information processes are all contributing to the increasing ideological and ideological threats.

These developments necessitate serious reflection on how to combat information-psychological attacks.

In the New Uzbekistan, the promotion of national ideology aligns with the main principles and priorities of the country's spiritual and educational policies. In this era of increasing globalization and spiritual threats, it is crucial to educate the population, especially young people, in the spirit of loyalty to the homeland, unite them under the banner of national ideology, mobilize them for constructive work, and instill a sense of responsibility for the progress of the country and the ongoing reforms. The solution to these urgent tasks lies in the collaboration of broad sections of society, including government and non-government organizations, families, neighborhoods, and educational institutions, which must work together.

In the global arena, various aggressive and destructive ideologies are spreading through modern information technologies. Information warfare, ideological threats, and challenges to moral and cultural values are intensifying under the guise of promoting culture and civilization. This situation calls for increasing attention to spiritual and educational work, especially in shaping young people's loyalty to national ideology, patriotism, and high moral and aesthetic standards.

Currently, negative trends such as crime, religious extremism, terrorism, and disregard for national values are emerging under the influence of "mass culture" propagated through social networks. This situation calls for deep reflection from all of us. In the face of today's rapid globalization, it is essential to foster individuals with a clear, healthy, and humane ideology, strong convictions, and a robust ideological immunity capable of resisting foreign ideologies. These individuals will be prepared to combat any foreign or harmful ideologies in today's fast-moving world, ensuring the continued progress and prosperity of society.

#### **List of used literature:**

1. Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis. December 27, 2018.
2. Kandov B. (2024) Factors Affecting a Child's Spirituality and Culture. *Excellencia: International Multi-disciplinary Journal of Education* (2994-9521). Vol.2 Issue 5, – pp. 669-673.
3. From the speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at a meeting on the analysis of the work being carried out on the development of national cinema and the film industry and the issues of solving existing problems in this regard on December 29, 2017. *Date Uz*. 13:43 / 30.12.2017.
4. Mirziyoyev Sh.M. *Development strategy of the new Uzbekistan*. – Tashkent: “Uzbekistan”, 2022. – P.318-319.
5. Kuronov M. *National education*. Tashkent, “Ma’naviyat”, 2007. – P.21.
6. Markayev Zokir Eshkulovich, Kuyliyev Tulkin (2023). NATIONAL VALUES AS A FACTOR IN THE DEVELOPMENT OF HUMAN CAPITAL IN THE NEW UZBEKISTAN. *Open Access Repository*. –pp. 810-817.
7. Kandov B. (2024) Uzbekistan and Emancipation in French Law Problem. *Excellencia: International Multi-disciplinary Journal of Education* (2994-9521). Vol.2 Issue 5, – pp. 663-668.
8. Kandov Bahodir Mirzayevich (2024). History of Turor Riskulov's Political and Social Activities within the Government of Turkestan Autonomous Republic // *Miasto Przyszłości*. – Kielce: Polsha. Vol. 53. 2024. – pp. 984-989.
9. Kandov B. (2024) The Role of Healthy Ideologies in Maintaining Social Stability // *Miasto Przyszłości*. – Kielce: Polsha. Vol.45. 2024. –pp. 500-506.

10. Kandov Bahodir Mirzayevich (2024). Social and Legal Basis for Ensuring Employment of the Population in the Conditions of Modernization of Uzbekistan. // *Miasto Przyszłości*. – Kielce: Polsha. Vol. 45. 2024. – pp. 488-492.
11. Bahodir Qandov (2023). GLOBAL EKOLOGIK MUAMMOLAR: SHAXS DUNYOQARASHI VA MILLIY QADRIYATLARI TIZIMIDAGI O ‘ZGARISHLAR. Farg'ona davlat universiteti. - B.61-66.
12. Kandov Bahodir Mirzayevich (2022). The Role of Education and the Mahalla Institute in Forming the Personality of the Person. *Central asian journal of theoretical & applied sciences*. – P.515-521.
13. Kandov B.M., Kuyliyev Tulkin (2022). Socio-Philosophical Issues of Introducing the National Idea into the Minds of the Youth of New Uzbekistan in the Context of Globalization. *TELEMATIQUE*. Vol.21 Issue 1, – P.6847-6853.
14. Kandov Bakhodir Mirzayevich (2023). The essence of universal human values and their influence on changes in the spiritual life of youth. *Open Access Repository*. – pp.796-803.
15. Kandov B.M. (2023) the negative affect of social networks on the spirituality of young people in the context of globalization // **Web of Scientist: International Scientific Research Journal**. Volume 4, Issue 3. – pp. 780-789.
16. Kandov Bahodir Mirzayevich. (2023) Socio-Theoretical Foundations of Educational Reforms in the New Uzbekistan // **International Journal of Human Computing Studies**. Volume: 05, Issue: 03. Mar 2023. – pp. 62-68.
17. Kandov Bahodir Mirzayevich. (2023) Issues of the Influence of Social Networks on the Spirituality of New Independent Youth. // *Miasto Przyszłości*. – Kielce: Polsha. Vol. 40. 2023. – pp. 574-579.
18. Kandov B.M (2022). Family is the Most Important Social Factor of Ideological Education. *Miasto Przyszłości*. Special Issue. –P.66-96.
19. Bahodir Qandov (2023). GLOBAL EKOLOGIK MUAMMOLAR: SHAXS DUNYOQARASHI VA MILLIY QADRIYATLARI TIZIMIDAGI O ‘ZGARISHLAR. Farg'ona davlat universiteti. – B.61-66.
20. Kandov Bahodir Mirzayevich (2022). The Role of Education and the Mahalla Institute in Forming the Personality of the Person. *Central asian journal of theoretical & applied sciences*. – P.515-521.
21. Kandov B.M., Kuyliyev Tulkin (2022). Socio-Philosophical Issues of Introducing the National Idea into the Minds of the Youth of New Uzbekistan in the Context of Globalization. *TELEMATIQUE*. Vol.21 Issue 1, – P.6847-6853.
22. Kandov Bahodir Mirzayevich (2024). Turkestan at the Beginning of the 20th Century: the History of T. Riskulov's Struggle against the Establishment of a Totalitarian System of Government. // *Miasto Przyszłości*. – Kielce: Polsha. Vol. 54. 2024. – pp. 1389-1395.
23. Kuyliyev Tulkin (2022). Ensuring Regional Security is the Main Criterion of the Foreign Policy of Uzbekistan. *European Journal of Life Safety and Stability*. –pp. 93-97.
24. Kandov Bahodir Mirzayevich (2024). POLITICAL ACTIVITIES OF TURAR RISKULOV IN TURKESTAN (1920–1935) // *European International Journal of Multidisciplinary Research and Management Studies*. – Friedrich-Franz-Straße 4, 12103 Berlin, Germany. Vol. 4. Issue 11. 2024. – pp. 67-76.

25. Bahodir Qandov (2024). TUROR RISQULOV IJTIMOIIY-SIYOSIY FAOLIYATINING BOSHLANISHI // Elita. uz-Elektron Ilmiy Jurnal. Vol. 2. Issue 1. 2024. – pp. 301-305.
26. Kuyliyev Tulkin, Kenjayeva Dilrabo (2023). Features of Spiritual Life in Uzbekistan // Miasto Przyszłości. – Kielce: Polsha. Vol. 40. 2023. – pp. 587-594.
27. Tulkin Kuyliev (2024). Youth Education–A Factor of Ensuring New Independent Sustainable Development // Miasto Przyszłości. – Kielce: Polsha. Vol. 40. 2024. – pp. 595-600.
28. Tulkin Kuyliev (2024). The Role of International Institutions in the Rational Organization of Environmental Political and Social Relations // Miasto Przyszłości. – Kielce: Polsha. Vol. 45. 2024. – pp. 462-469.
29. Tulkin Kuyliev (2024). Civil Society is a Free Democratic Legal Society Based on Spiritual and Cultural Values // Miasto Przyszłości. – Kielce: Polsha. Vol. 52. 2024. – pp. 701-706.
30. Tulkin Kuyliev (2024). ISSUES OF IMPROVING THE DEVELOPMENT OF ENVIRONMENTAL CULTURE IN UZBEKISTAN // International Multidisciplinary Journal for Research & Development. Vol. 11. 2024. – pp. 16-23.
31. Tulkin Kuyliev, Kenjayeva Dilrabo Rominovna (2024). PROSPECTS FOR RELYING ON THE BASIS OF NATIONAL IDEOLOGY IN PROTECTING YOUNG PEOPLE FROM ALIEN AND HARMFUL IDEAS IN THE ERA OF MODERN GLOBALIZATION // Spectrum Journal of Innovation, Reforms and Development. Vol. 24. 2024. – pp. 136-144.
32. Tulkin Kuyliev. (2020) Духовное наследие как мировоззренческий фактор в развитии общества. Theoretical & Applied Science. – pp. 69-72.
33. Kuyliev Tulkin (2022). Ensuring Regional Security is the Main Criterion of the Foreign Policy of Uzbekistan // European Journal of Life Safety and Stability. – pp. 93-97.
34. Kuyliev Tulkin (2022). Ensuring Regional Security is the Main Criterion of the Foreign Policy of Uzbekistan // European Journal of Life Safety and Stability. – pp. 93-97.